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THE BRETHREN PUB. HOUSE,

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ASHLAND COLLEGE

SUBSCRIPTIONS should be paid to David Bailey, or to H. E. Myers, Ashland, Ashland county, Ohio. Send money either by draft on New York or Chicago banks, express orders, registered letter or money order. Where it is convenient it may be sent to A. L. Garber.

ASHLAND, Ohio, Jan. 11, 1888.

A Word to Those Who Owe the College.

The most embarrassing feature encountered by the trustees of Ashland College, at present, is the neglect and refusal on the part of those who have given their notes to liquidate the debt to pay those notes, and thus stop the constantly accumulating interest on the indebtedness.

While at Ashland I had access to some of the correspondence from the debtors of the College to the trustees; and am constrained to answer some of the objections and questions raised by those who have given their notes. One class of conditional notes were given five years ago and were due Jan. 1, 1888. These are nearly all paid. Some were paid long before the date specified, but a few are still unpaid. The others were given to Bro. Holsinger and their payment was conditional upon the raising of the 20,000 dollars which constituted the indebtedness of the College at that time.

Some of these now say "that they are under no obligations to pay those notes, because the conditions are not complied with."

The notes were not made conditional to afford the makers a technical excuse for not paying them, but in order to protect the donors of the College against paying money to a good purpose without having an assurance that the object would, in the end, be accomplished. The question is not whether the conditions have been complied with to the very letter, but whether the debt has been provided for in such a way as to make Ashland College secure to the Brethren church.

The assurance that the College will not be sold for debt, places every maker of conditional notes under moral, as well as legal obligation to pay.

The debt that has accumulated during Holsinger's canvass, and since, does not excuse any one from paying. The very fact that notes and subscriptions have not been paid, promptly, is one reason that a new debt has accumulated. Bro. Holsinger expected to complete his canvass in three months; it took him three years instead, and in that time 5,000 dollars of interest accrued on the debt and taking this in connection with the fact that some of the notes given are not collecta-

ble is the reason that it is necessary to make a still further effort to raise money.

The dollar donation voted by the convention will provide for this deficiency also, and there is, therefore, no real excuse why all the conditional notes should not be paid.

The fact that the unsold lots figure in the matter does not excuse any one. Those lots can be sold but should not be sacrificed. They are good property for the trustees to hold. As College lots they are not taxed, and Ashland with its prospects for a new railroad will undoubtedly have an advance in the price of its real estate.

If only those who have subscribed to the College will pay their notes promptly they will not need to be troubled about losing their money because the lots are not sold. The trustees will take care of the debt that is left after the notes are paid until the lots are sold.

Now this is the way the College debt can be paid. 1st. Let all notes be paid at once. 2nd. Let each congregation attend to the dollar contribution and pay that over. 3rd. Let every member of the church constitute himself a committee of one to see that the debt is paid and students sent to the College.

E. L. YODER.

The Fire That Tries.

The result of contact with fire depends on the material on which it works. It will not take a very great flame to consume a piece of wood, while it will require a very fierce heat to melt gold. The reason of this is not so difficult to understand. Gold is composed of but one pure and perfect element, while wood is composed of two or three elements, which fire will separate and resolve into their original state. This principle put into practice becomes very useful. When anything that is pure is mixed with that which is impure, fire is applied, and a separation takes place, and thus the impure is resolved into its original state, and the pure is left behind.

Paul uses this as an illustration in the third chapter of his first letter to the Corinthians, and applies the principle to the life of a Christian. The fire spoken of is the Truth of God—the influence of the spirit of God on the life. It will separate the pure from the impure. The impure thought and action cannot stand before the Truth of Jehovah. It will resolve it into its original state—that is it will reveal the nature of our actions, and bring about a separation. The pure thought and action like true gold will not suffer by the action of the fire of God's spirit, but it will shine out with greater lustre in having been deprived of the impurities of sin.

M.

"The Gospel-Alone Doctrine."

A brother sends in a list of subscribers, and closes with this sentence: "Yours with best wishes for the success of the B. E.," so long as it supports the gospel-alone doctrine.

This is as long as we believe any one should support the EVANGELIST, and as long as we expect our brethren to support. We came into the Brethren church because this was the great principle upon which it

was organized. It was not because there were friends or relatives in it that we desired to be with, or because there was any notable man in it whose company we wished to share; but only because we thought it a good place to work along the gospel-alone line. We suppose our worthy brother came into it for the same purpose, actuated by a good motive, and moreover we expect that he will work along that line so long as he lives. Therefore we are alike and we will work together along that line so long as we both shall live.

Now the gospel-alone line leads to heaven, and every person who works by it will finally reach the home of glory. The one who has laid the line is now in heaven and he is anxiously awaiting us to arrive at the gates of the city. The way is one that is not beset with flowers and pleasant places, but it is "through much tribulation that we enter the kingdom of heaven."

The true gospel-alone church will be the church of the future. Creeds, man-made religious doctrine, and the like have had their day, and are dying and the coming church will have nothing to do with them.

G.

We Congratulate.

The old editorial corps of the EVANGELIST seems to have a mania for getting married. Last spring we wandered off and a few weeks ago Bro. Mason—where is he? And now Bro. E. L. Yoder—he went half way across America to become the companion "in bond(s)" of a worthy sister of Berlin, Pa. See marriage reports. We extend our hearty congratulations and hearty good wishes for peace, prosperity and happiness for them so long as they both shall live. Well!! "it is not good for man to be alone."

G.

EDITORIAL NOTES.

How peculiarly and erroneously some people look at the fulfilled prophecies of the Bible. They think that certain things took place just because it was foretold that they would occur; therefore had to happen so that the prophecies might be true. This is all wrong. It was not because they were prophesied that certain events took place; but because they would take place, they were so foretold.

To make a sermon effective, the minister must think and feel the truths he utters. And if he will preach a great deal of the discourse to himself, he will be sure to suit and fit the majority of his congregation.

One of England's prominent divines thus comments on the words, "My thoughts are not as your thoughts, saith the Lord." "It is difficult to find any English word wherewith to express the idea intended. The word feelings might partly do so—method of action as the result of 'feelings'—dealings. It is really the whole of the divine nature. 'My nature is not as your nature, nor my ways of action as your ways of action.'"

A brother thus explained his manner of preparing for the pulpit. He merely divides his sermon into several headings and this is all the writing he does. He finds that the best part of his sermons evoke themselves in the course of delivery. Aaron's procedure exactly defined his: "I put all the stuff in the fire, and there came forth this calf." On another occasion the same brother expressed it by saying, "I fill myself as full of the subject as I can from every source, then open my mouth, and let the language take care of itself."

Once upon a time, a certain man in Nebraska drove twenty-two miles with the expectation of hearing a sermon from a prominent brother. The prominent brother did not put in an ap-

pearance. Therefore one of the home ministers took the stand. His text was the 13th chapter of Matthew. He preached and explained the seven parables, talked about feet washing, produced the usual proof in favor of Trine immersion, gave his reasons for observing the Lord's supper, and then finished up with the old style, narrow viewed denunciation of "pride." A rather gigantic undertaking for both preacher and congregation in one sermon.

Some of the Cathedrals of England hold daily services, and the English newspapers are commenting on the small attendance at these services. At Canterbury one day there were only two present. The average attendance at Ripon is five. With all the ridicule and sarcasm that has been thrown out by the secular press, the perseverance and piety of those concerned is very commendable. It would be a good thing if the whole Christian world would profit by this example, for the services would be conducted just the same if there were only one present. The Christian should learn that religion is not to be kept entirely for Sunday.

One of our ministers who once lived in Wayne County, but now a resident of the west, several years ago, was duly notified that he was expected to preach a funeral. Of course he prepared an appropriate sermon, for the occasion. But what was his consternation when the funeral arrived at the church, to have a certain text handed to him from which he was expected to preach! However he found that the sermon he had prepared with very little change would suit the special text. So he preached it. It was good, and he was highly eulogized for his effort. One prominent sister who was opposed to an educated ministry and prepared sermons after the services told him that it was no use for him to say any more that he could not preach without preparation, for this was the best sermon she had ever heard him preach, not knowing that he had really used the same sermon he had prepared. So that really the very argument she had used against the preparation of sermons was really an argument in its favor.

We clip the following from the items of the Eastern editor of the Gospel Messenger:

"We are informed of a mother who says: 'Rather than not have my girls come into the church just right, I would sooner have them remain in the world.' Poor, foolish, deluded mother! These girls live in a city, and are said to be dangerously fast. How are children to get right outside of the church. * * * An imperfect Christian is very much better than a good worldling. Let the children in, God wants them. Even if they should cause a little trouble, they are perhaps as good as the average grown ones, who object to the younger ones because they do not have old heads on them."

We do not quote this for the mere purpose of criticism so much as to show how progressive principles are fast creeping into the old church. It is just for advocating such sentiments that many of us were expelled. In fact the agitation of this subject eventually brought about the division. But now only five years after the division, the editors can boldly advocate these progressive principles in the church organ with apparent impunity. The mother referred to above was only giving vent to pure German Baptist principles, and therefore was true to her church. For this she should not be so much blamed as the church who framed such sentiments. If the Brethren Church will be the means of leading the old church from darkness of error and superstition to the light of truth and common sense Christianity we will have done a grand work.

It seems that the Trustees of the Kansas German Baptist College appointed a Board of visitors consisting of orthodox elders who are "sound in the faith." This Board is expected to see that all is done according to the "order" of the church and thus report. There must be some dissatisfaction and suspicion on the part of some that this is a departure from the old paths. So this Board was appointed to reassure the suspicious ones. Elder Enoch Eby is a member of this committee and the report is very pacific and soothing. The report closes with this sentence: "We have consented to accept our appointment as a Board of visitors and to continue to serve as such as long as said Board of Trustees shall continue their present manner of work."

Then it seems as if Elder Eby considered he had gone too far for some of

the old brethren, so he modifies his report by adding an "appendix" over his own signature, in which he says: "I would therefore remark that, upon the whole, it is not just what my understanding and judgment would have dictated, yet I am willing to subscribe my name with the understanding that the phrase, 'Present manner of work,' does not include any prospective work." This is a kind of a gum-elastic proceeding from first to last, and is only the beginning of trouble that an educational institution will have to pass through. Education is death to German Baptist principle.

From Bro. Nicholson.

My meeting closed on last Monday night near Rockford, Neb., on account of an old fashion storm. The meeting should have continued six or eight days longer.

God bless the EVANGELIST. I do hope that every one that have subscribed for it this year (1887) will subscribe again at once for 1888. And if there be any that have not paid their subscription for 1887 they will settle with their agents immediately or send the money to Bro. A. L. Garber, Ashland, Ohio.

I see an article written by Eld. J. A. Ridenour on the subject of Trine Immersion in the EVANGELIST, No. 49, Dec. 7. Brother Ridenour says that "John's baptism was single immersion." Will Bro. Ridenour refer us to book, chapter and verse in the New Testament, wherein John the Baptist baptized by single immersion? If John baptized by single immersion, then of course Christ was baptized by single immersion. Therefore single immersion ought to be good enough for any body. I hope Bro. J. A. R. will give us some light on this subject.

This old year is coming to a close, a few more days and it is past. Let us all take a bold stand on the Lord's side, and gather with him, defend him, and obey his law with all its commands, and rely on him to take care of us when that great day comes that will try every man's works. It is not every one who says Lord, Lord, in a solemn way, who is his true follower. Christ's followers obey all his commandments. But if the doctrine of some churches be true, the last will and testament of Jesus Christ can be broken before the law, makes such an instrument legal. But we should remember, after a will has been probated it can not be broken. Remember that the last will and Testament of our Lord has been already probated before the high court of heaven, and God, the great judge has pronounced it a legal instrument. Therefore we must be very careful how we tamper with this will of the great prince of heaven, or we will invalidate our legacy bequeathed by this will. Better, by far, to obey all its commands, though we may not be able to comprehend the design and object of all its requirements. But Daniel says the day is coming when "the wise shall know." If it pleased the Father and the blessed Christ, the maker of this will, to require certain things, the design of which he chose to withhold from the legatees, what is that to us? We had no right to be consulted by the testates in the making of the will. God gave his Son into the world that He might thereby be the end of the law given through Moses before he gave his last and perfect law to the world.